

Nor Truth, nor Error,
Nor Day, nor Night; *Psalm 10.*
But in the Evening
There shall be Light.

ZACH. I. 4. 6, 7.

BEING
The Relation of a
PUBLIKE
DISCOURSE
IN

Maries Church at OXFORD,

BETWEEN

Mr. Cheynel, and Mr. Erbery.

January II. 1646.



Printed in the Year. 1647.

Printed by J. Streater

For Truth, nor Error;
For Day, nor Night;
But in the Evening
There shall be Light.
ZACH. 14. 6, 7.

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The Relation of a
DISCOURSE



Delivered at OXFORD,
BETWEEN
Mr. Chapel, and Mr. Evans.
January 11. 1647.



Printed in the Year. 1647.

TO THE READER.



When the little Book was open in the
hand of the Angel, the Angel cryed,
as when a Lion roareth, and seven
thunders uttered their voices, &c.

That is, when there was a
powerful appearance of the
Mystery of Christ; when the
Mystery of God (which before was sealed, Revel.
5. but afterwards to be finished and fully mani-
fested) began to be opened, and that so power-
fully, even to the terror of the Christian world,
and of the Churches also (for the seven thunders
respect the seven Churches; that's all the Chri-
stian Churches under Antichristian Apostacy)
I say, when the little Book began to be open,
John began to write, &c. that's our weakness;
when any light breaks forth in us; any new dis-
covery of Truth be made our to us by the teach-
ings of God in us, we begin presently to be
Teachers of men, to write, to publish it in Pul-
pit and Print, pr in our private Teachings. This

Revel.
10. 1.
Verse 2.
Verse 3.

Verse 7.

Verse 4.

was *Johns* weakness also; who was therefore
 Verse 4. commanded to seal those sayings, and write them
 not, till he had eaten the Book, and better digest-
 ed that heavenly secret, The Mystery of God,
 Verse 10. and of Christ; afterward, he was to Preach it,
 Verse 11. and Prophecie to Nations, Tongues, People, and
 Kings.

This is another Mystery in the next Chapter,
 where that prophesying begins. Those two wit-
 nesses who prophesie in sackcloth, signifie a few
 Saints, who yet make a full witness, witnessing
 Christ in Spirit, and against the spirit of Anti-
 christ: These are the two Olive trees as having
 Verse 4. their teachings immediately from God, *Zach. 4.*
11, 12. And these are the two Candlesticks, the
 true Church in Spirit; for the seven Candle-
 sticks were slain, and removed out of their place
 through the Apostacy; but these two witnesses
 have the *Testimony of Jesus, which is the Spirit of*
 Verse 5. *prophecy, Revel. 19. 10.* Which Spirit is that fire
 going out of their mouth, devouring their ad-
 versaries, and that spirit of Antichrist, appear-
 ing in several forms, the Dragon, the first beast,
 second beast, *Babylon*, the great whore, all is
 but the various appearances of that one spirit of
 Antichrist in the Christian Church, for there
 Antichrists seat ever was, and is, set up this day,
 though in a more glorious form, which is but
 the flesh of the whore, whose flesh is now fairer,
 and her forms, her array more fine in scarlet, &c.
Revel. 16. 4. Yet these two witnesses in sack-
 cloth (who were also in former ages) these few
 poor persecuted Saints still stand up, burning her
 flesh

flesh with fire, and by their prophesying though
 in silence, plague men by shutting Heaven, that
 the rain (or waters from above) the Teachings Verse 6.
 of God, fall not on their fellowships, and turning
 their waters into blood, their federal worshipps
 and teachings of men from below, into the blood
 of a dead man. *Revel. 16. 9, 10.* And all this
 those two witnesses do, as oft as they will, which
 needs must be none else, but Christ in them,
 God in their flesh, coming forth in power and
 Spirit from them, plaguing and tormenting
 them which dwell on earth, (i.e.) earthly Chri-
 stians and Churches also. For this, the two wit-
 nesses suffer (their sufferings being shadowed
 forth by that sackcloth, and bitterness of the
 Book in their belly) yet all this is but the suffer-
 ings of their flesh, and filth of it (as 'twere in
 the belly) but yet they suffer with Christ, and
 Christ suffers in them; for they are slain where Verse 8.
 our Lord was crucified, thats (spiritually) fleshly
Jerusalem, Christian carnal Churches, where
 spiritual Saints, and Christ in Spirit is still slain
 and crucified; but after three dayes and Verse 11.
 (thats a little longer then Christ in flesh lay bu-
 ried) the spirit of life enters into those dead and
 unburied witnesses, who rise with Christ, and
 Christ riseth in them; yea, they ascend in glory,
 a greater glory (at least in the Letter) then Christ Verse 12.
 ascended; for none but Disciples and friends,
 were witnesses of his Resurrection, and saw him Acts 10.
 ascend; but the ascension of the Saints, their 43.
 very enemies shall behold.

The

The sum of all is this, That which this man writes, he writes not as a clear Truth to publish to the world; nor to put off his Earth, that heap of Heresie and Blasphemy cast upon him by enemies; to bury his name and make it rot; nay, he is content to lie unburied yet; to the loathing of his person; that the people who dwell on earth, may look on, rejoyce, and glory over his dead Carcase, lying in the streets of the great City.

It is well, if Truth shall rise in them that Read.

Farewell.



The spirit of the earth is dead and buried with Christ; who is buried with Christ; and Christ is in them; yes, they are in glory; a greater glory (as in the first) then Christ was; for none but Disciples and Apostles were witnesses of his Resurrection; and now they are; but the ascension of the Spirit; they are; very enemies shall behold.

The

The Relation of a publike Discourse and
 Dispute at OXFORD, *January 11.*
 between Mr. Cheynel and Mr. Erbery;
 who spake thus:



Christian friends and fellow Souldiers
 and worthy Schollars also; I am
 your servant: I am called this day
 to come here in publike, from my
 private walkings; not by my desire
 or seeking, but as sought out and
 drawn forth, by a twofold cord, a
 publike charge; and a private chal-
 lenge. The charge was publiquely given out in a Pulpit, of
 Heresie and Blasphemy against me; the challenge was pri-
 vately sent unto me, by word, and writing also, in a Let-
 ter from Master Cheynel, that I should give him a meeting
 in the Schools; or some meeting place in the University; the
 place appointed is *Martin Church*, where I now pre-
 sent my self to wait on you all, and to answer what shall
 be objected, or to desire a satisfactory Answer to this my
 Quere I am questioned for. That which I have in private, I also profess in publike;
 whatever I spake was not spoken as a Minister by outward
 call, though twice I was made one; nor as a gifted man,
 knowing Christ, though once I was accounted some body
 by others, and by my self also: but now I am nothing;
 know nothing; and let all men know so of me: that I can
 neither see nor speak (as Ministers, or gifted men should)
 with any clearness in my self, or conviction to others)

but *inquiring only*, and seeking the Lord our God, and David our King. This is that condition the Church shall be brought unto, into a Wilderness, where no path nor company shall be to walk with; but being left alone, the Saints shall be left in a seeking way, as the Prophets have foretold, That about *Babylons* destructions, and their deliverance from thence, *Judah and Israel*, those who were a divided Kingdom in Church-fellowships, shall come together in one, to seek the Lord their God, and the way to Zion; that is, not the way to Church, as the Churches this day are divided about, by a confused preposterous way; seeking that first which should be last, (as if they had found the knowledge of the Lord God already) but first seek the Lord their God, and then the way to Zion; that is, to know God dwelling in us, and our selves the habitation of God; for this is Zion.

Another Prophet points at a time, that all the Saints shall be left for many dayes without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Episcopi, and without a Teraphims: that is, without all popish-like Worship, or Miracles, true or false; false they will not, and true they cannot have; [not a King, or Prince] that is not meant of crownd men or Civil Magistrates; but of conceives, an Ecclesiastike, or Church Ruler, Officer, or Minister of Church, to go before them; nor yet a Sacrifice or Ephod, or any Church Ordinance among them; nor rise the last means off knowledge or enquiry left; for an Ephod was the last Ordinance under the Law (as all Ordinances under the Gospel, are legal also) by an Ephod meant then were not Ministers or Priests might enquire of the Lord in doubtful cases, or in a distress as David did; and as men do now a dayes seek by fasting and prayers; but this also at last shall be taken from the Saints; and they shall sit still in submission and silence, waiting for the Lord him self to come, and reveal himself to them; when they shall not only seek to know their God, and Elevated their Kings, and for the doubt shall have guidance in the latter dayes: this is every

Hosea 3
4:5.

3 Sam.

23. 9.

Zach. 8.

19.

Mos. 3:5.



every Saint is yet running about, changing their ways; and gadding abroad after one of these three, Men, Means, and Self. But the Saints after they are wearied out with their whoredoms, shall return to their first husband, to God their Maker; of whom they first proceeded and came forth, and shall see God in their flesh; that is, David their King. This I have been seeking, and by seeking I finde in the Scriptures, these seven things taught by the Spirit.

First, That Christ is a mystery, *Col. 2. 2.*

Secondly, That the mystery is Christ in us the hope of glory, *Col. 1. 27.*

Thirdly, That the riches of the glory of this mystery was kept secret, since the world began, hid from ages and generations, and not made known to the sons of men, *Rom. 16. 25.*

Fourthly, That this mystery of Christ in us the hope of glory, was manifested by revelation to the Apostles, and Prophets, and primitive Saints by the Spirit, *Ephes. 3. 3, 4. Col. 1. 26.*

Fifthly, That what was manifested to them of the mystery of Christ, was onely made known in part then to the Saints, yea, to the Apostles themselves; who as they knew but in part, and had the knowledge onely as of children, so they knew Christ, but as the child Jesus; that is, they were not come to the knowledge of the Son of God, as a perfect man, to the measure of the stature of the fullness of Christ, or full age of Christ; that is, in the mystery to know the Son of God so in them, and themselves in the Son, as tall and high in stature as he, and taken up in the glory of the Son, and with him into God himself. For that which was manifested visibly to them in the days of his flesh, that Christ was made of a woman, formed and conceived in a Virgin, brought forth and born into the world, living in Judea, dying in Jerusalem, rising and ascending into Heaven; all this was the manifestation of the mystery of Christ in us the hope of glory, which was a truth from the beginning of the world, though not

Jer. 2. 36.

Hosea 2. 6, 7.

Isa. 52. 1.

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Isa. 52. 1.

manifested to the Saints, before Christ came visibly in flesh :
 yet then, even before Christ was in the flesh of the Saints,
 he was all in all, Christ the same to day, yesterday, and for
 ever; formed in them, brought forth in them, living in
 them, and suffering in their flesh, as well as in the Saints
 afterwards. Christ in *David*, was the knowledge and faith
 of *David*; and *David's* faith and knowledge, was the
 knowledge of the Son of God, and faith of the Son of
 God, who lived also in *David*, as well as in *Paul*, in
 whom as Christ was speaking, so in *David* also; yea, as
 Christ was all in all, Christ onely acting in them, doing
 all their works in them, so Christ suffered in them as the
 Lamb really slain from the foundation of the world. In
Abel, the first believing Saint, Christ was slain; and as
Paul said of himself, *I fill up what is behinde of the sufferings*
of Christ in my flesh: So the Saints who were also from
 the beginning, suffered what was before of the afflictions of
 Christ in their flesh. Thus Christ hath been the onely man
 of sorrows, and is still suffering, till he shall rise in us.
 This neither *Peter* nor *Paul* had attained to, to know
 Christ risen in them: *Paul* knew in part Christ, and him
 crucified, and desired to know also more fully the fellow-
 ship of his sufferings (yet he knew not this so as those,
Revel. 12. 11. Who overcame by the blood of the Lamb, who
saw their sufferings to be the sufferings onely of the Son.)
 But as for Christ risen in him, *the resurrection of the dead*,
Paul knew not, nor was yet perfect, knowing not himself
 and the Son, one perfect man. Neither did *Peter* (though
 he suffered for Christ, and Christ in him) see the day of
 Christ, or Christ as the day star risen in his heart; no, this
 was not to be revealed till the last times: When Christ
 should be so conceived and brought forth of a woman (the
 weakest Saint) that the weakest Saint should see, not onely
 Christ in them the hope of glory, Christ formed in them,
 brought forth in them, living in them, dying in them; but
 Christ rising in them, and revealing himself so gloriously,
 as if he should say, *I am the root, and the off-spring of David,*
the

Psal. 22.

Heb. 2.

12, 13.

Gal. 4. 16

and 1. 20.

and 3. 1.

crucified

in you.

Gal 4 19

and 5. 27.

and 6. 15.

2 Cor

13. 3.

Heb. 2.

11, 12,

13.

Rev 13. 8

Col. 1.

24.

Isai. 63.

9.

1 Cor.

2. 2.

Phil. 3.

11, 12, 14

2 Pet 1.

19.

1 Pet. 1.

13.

Isa. 66 7.

Jere. 31.

22.

Rev 12.

5 com-

pared

Isai. 26.

39. and

60, 1, 2.

the bright and morning Star. I am he, who was, and is, and is to come; I was all in all in *David* before; I was his robe, from whom alone sprang up all that he did, said, or suffered; all *David's* fruit and glory rose up from Christ in him, and returned to the root, to Christ in *David's* love and most dead estate; so Christ is the off-spring also, and is also that to the Saints to day, as he was to *David* yesterday; their substance, strength, and song: But Christ in the Saints will be as the morning Star, and rise in more glory yet, when the new heaven and new earth shall be, and new *Jerusalem* shall come down out of heaven, that is, when God shall dwell with men on earth. Rev. 22. 16. Revel. 21. 3.

Sixthly, This mystery of Christ in us the hope of glory, of God manifest in man: flesh, which was manifest, and in part made known to the Apostles and primitive Saints before, hath been hid again from ages and generations, ever since the apostacy and spirit of Antichrist came into the world with power, and so hath been kept secret since the (Antichristian) world begun, and not made known to the sons of men. This is plainly foretold in the old Prophets, and in that last Prophet of the New Testament, who speaking of things to come in the apostacy and dayes of Antichrist, saith, *That he saw a book written within, and on the backside sealed with seven seals; and no man in heaven, or earth, nor under the earth, was able to open the book, nor to look thereon, Revel. 5. 1, 3.* This Book is the mystery of Christ, the Word of God, and the Book of God, in whom both the will and good Will of God, are written, and by whom all the counsels, decrees, and deep things of God are declared; the mysteries of heaven, and all the treasures of wisdom and knowledge, are hid in him; yet manifested, as I said, to the Apostles and Prophets, and primitive Saints: But the Book was since sealed; and that with seven seals; that is, perfectly sealed, and sealed from the seven Churches; that is, from all the Churches comprised under the number of seven (for the seven seals hath reference to those seven Churches) now no Church; yea, no man in heaven or earth,

or under the earth, none in Church-fellowship, or not in fellowship; no man of never so high apprehension, or deep discoveries of spiritual things could open or read the Book, or look thereon; that's more; not look thereon; that is since the apostasy; no man hath had scarce an outward knowledge, not a knowledge of the mystery of Christ in the Letter, much less in the Spirit; not seen what was written without, much less within. This the old Prophets spake by the Spirit also. *Isai. 8 16, 17* *Bind up the Testimony, seal the Law among my Disciples:* The Testimony is the Book, the Word in the Letter, the Law is the Spirit, the Law of the Spirit of life in Christ; the mystery of Christ both in the Letter and Spirit of life, were bound and sealed, and shut from the Disciples of Christ; and therefore as *John* wept, so *Isaiah* waits for him who hides his face from the house of *Jacob*, and looks for him; that is, for Christ, in whose face the glory of God shines, that was hid from the whole Church, the house of *Jacob*. So *Isaiah* 29. 10, 11. *The vision of all is become as a Book that is sealed, that neither learned, nor instructed could read it:* Neither Prophet, nor Ruler, nor Seers, no Prophet in the Church, no Ruling Elder, nor the most trying spiritual Member of the Church could see it to the Mystery, nor look thereon; yea, the vision of all, nothing was seen, not in the Spirit, scarce in the Letter, the Reason is given, Verse 12. *Because the fear of me is taught by the precepts of men;* that is, the knowledge and worship of Christ was taught by mens traditions, forms framed, by old Creeds and Councils, new Catechisms and Confessions of Churches (as if the Scriptures and Spirit, were not sufficient to teach men all the knowledge of God and Christ clear enough) therefore God proceeds to do a marvellous work and wonder, *The wisdom of their wise men shall perish, and the understanding of the prudent shall be hid;* that both Fathers, Doctors, and Divines could not read the Book, nor look thereon; yet there is a promise, Verse 18. *Thou in this day the veil of the book shall be torn, the words of the Book: They that erred in spirit shall come to understanding,*
and

Isai. 29.
14.

and they that murmured, shall learn doctrine. Verse 14.

Seventhly, That Book which was sealed before, shall be open again, and so it is; Revel. 5. 1, 2. There the little Book is open. The mystery of Christ in us, is called a little Book, in opposition to those huge Tomes and mighty Volumes of Fathers, Councils, and Commentaries, Treatises, &c. which have been all the dayes of Antichrist. But in the day of Christ, when Christ shall appear in the Skies, then shall the Mystery be but a little Book; it is more then God manifest in mans flesh, it is what could manifest this Mystery to the World, as the Apostles could, there would be an end of the Church controversie thereby; for without controversie, great is the mystery of godlinesse, God manifest in flesh, &c. But this is that I would say; That the mystery of God shall be more gloriously revealed in the last times, after Antichrists destruction and deliverance of the Saints from the apostacy, then ever it was by the Apostles themselves at first. This I have shewn more fully in our private speakings, and shall, if called to, give a publick account.

But now it is enough, that when the seventh Angel begins to sound, the mystery of God shall be finished, as he hath declared by his servants the Prophets, Revel. 10. 7. What is the mystery of God, but the man Christ Jesus? — How that man is God; how God is manifest in mans flesh; this hath been declared by the Prophets more fully, then in the writings of the Apostles, excepting John; and he gives but some hints of that high and heavenly Mystery, which the Scriptures of the Prophets do more gloriously speak out, by whom the Mystery is revealed, though not so fully, Rom. 16. 27. 1 Pet. 1. 12. compared. And as the Prophets did minister, not to themselves, but to the Apostles; so the Apostles do minister many things of the mystery of Christ, not to themselves, but to us in these last times, to whom the mystery of God shall be fulfilled, which was to them revealed but in part, Revel. 10. 7.

I dare not say, that any thing of this Mystery is revealed

to me; nor yet dare I deny the teachings of God: But what I have taught, as I would no man to trust me; so I wish all men to try me, and to hold fast that which is good: This is all that I know of this yet, if yet I know any thing, I will not deny it.

First, That the Son and the Saints make one perfect man; and that the fulness of the Godhead dwells in both, in the same measure, though not in manifestation.

Secondly, That the fulness of the Godhead shall be manifested in the flesh of the Saints, as in the flesh of the Son.

These two things, which others see as Heresie and Blasphemy, seems to me as Truths, both in Scriptures, and by that Spirit which speaks in me: If any man can convince me by proofs or power of Argument, I shall submit and be silent.

But because I am forcibly commanded and called forth to speak in publike, I shall according to the power of God in me, do these two things: First, Prove the Doctrines by plain Scriptures. Secondly, Then propound my Arguments from thence.

My proofs for the first are from Christ and his Apostles, both to me teach this one thing, viz. That the fulness of the Godhead dwells in the Saints, as in the Son, in the same measure, though not in the same manifestation, he being in this last sense Anointed above his fellows, and God manifest in flesh; But seeing we are his Brethren, we have the same divine Nature, our Fathers Nature as full in us as he; and we being his body and fulness also, though the Oil first appear poured forth on the head, yet it running down to his hem, all his Members are anointed with him; yet though the crown be onely put on the head, yet every member is crowned also with it; and though there shall be but one King in all the Earth, yet all the Saints shall reign on earth also: How could this be, that so many shall reign at once, and yet but one King, if the Saints and the Son were not one perfect man? And that the fulness of

Heb. 2.

11.

2 Pet. 1.

3, 4.

Zach. 14.

9.

Revel. 5.

10.

the Godhead is in both, in the same measure; Christ himself witnesseth in those words, *John 14. 1. Let not your hearts be troubled: ye believe in God, believe also in me.* The Saints before Christs beleevd on God in Covenant, but not on God in Christ; that was the mystery which *Moses* Exod. 33. 18. himself saw not, nor should see the glory of God in the face of Christ, for all that doctrine of Free-grace and Mercies, &c. was but Gods back parts: but now saith Christ, *Ye believe in God, believe also in me;* that is, beleevd on God by me; for as Christ is onely the Way to the Father, *Verse 6.* so the Father onely is the end and ultimate object of all our Christian knowledge, faith, and worship: therefore Christ addes this Verse 2. *In my fathers house are many mansions;* what is the Fathers house? but the Father himself, God himself, the fulness of the Godhead: there are mansions in it; there is not onely a mansion for me saith Christ, in God, but mansions for you also in him, *I go to prepare a place for you:* But how doth he prepare a place for them in the Godhead with himself? Why, 'twas by going to God, going to the Father to receive the promise of the holy Spirit. Why? Christ received the Spirit before in the fullest measure; yea, but not in that full manifestation: he AAs 2. 33. was the Son before, but not declared so to be the Son of God, but by the resurrection; God was in his flesh at his first conception, but God was not so manifest in flesh, till he was received up to glory, and received the promise of the Spirit, to shed it forth also on every beleever to bring them to God also: *For if I go, I will come again, and receive you to my self, that where I am ye may be also.* John 14. 3. 'Tis not meant of his coming to judgement in the end of the world, nor of our receiving to himself in the end of our lives after death, as men conceive and comment: but when he should come in Spirit, he would receive them to himself, take them up to his own glory, to be in the Godhead with him; that where I am ye may be also: Therefore it follows, *Verily, verily, he that beleeveth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to the Father:* that John 14. 12.

Joh. 7. 38 is, *he that beleeueth on me*, as saith the Scriptures; that beleeueth so on the Son, that he seeth himself with the Son in God, and God in him, as in the Son; he shall do greater works then the Son did in the dayes of his flesh: as we see
 and 17. 20, 21. Peter did convert more at one Sermon, then Christ did all
 A& 3. 41 his life long; and the Apostles gave the Spirit by the laying
 and 3. 19. on of hands, which Christ did not whilest he lived in flesh.

Again saith he, *John 14. 18. I will not leave you comfortless, I will come to you, I will not leave you Orphanes, or fatherless, you shall have a father as well as I, when I come to you in spirit;* (not his coming at the last day, that was a long time, the Apostles should not live to that, but) *yet a little while and the world seeth me no more, but ye see me*: The world a carnal Christian can see no further then Christ in flesh, when that is gone the world sees him no more, *but ye see me*. How? *Because I live, ye shall live also*; that is, ye see me in God, and living in God onely; and because I live, ye shall live in God also; *For our life is hid with Christ in God,* as Paul saith: 'Tis in God our life is, and as the Son lives; for 'tis with Christ, though this be yet hid: *But in that day ye shall know that I am in the Father; and you in me, and I in you,* *John 14. 20.* That is, in the day of Christs coming, and appearing in us, we shall know that as he is in the Father, and hath his being in God onely, so we also shall see, that we are in him, and he in us; and that we have the same being in God: *We shall appear with him in glory, 1 Joh. 3. 2.*

This is plainer expressed, *John 17. 21.* In Christ his last prayer to his Father for those given him; *Neither pray I for these alone; but for them also that shall beleeve on me through their word, (beleeve in the sense before said) That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us: One in Glory, one in the Godhead;* so it follows, *John 17. 22. The glory which thou gavest me, have I given them.* Whats the glory which the Father gave him? God himself, the Father gave himself, as 'tis Verse 5. *And now Father, glorifie me, with thine own self, the glory which I had with thee before the world was: That glory was then*

then given, and that glory which God gave the Son, the same is given the Saints : The glory is given already to them, though they enjoy it not, nor that glory revealed in them, nor the Godhead yet manifest in their flesh : Therefore Christ prays there, not for the matter of glory, as if that were not yet ; but for the manifestation of that glory. Whats the glory ? First, Perfect union ; *That they may be one, as we are one ; as perfectly and fully one.* Verse 23. *I in them and thou in me, that they may be perfect in one, that the world also (as well as they) may know that thou hast sent me, and hast loved them, as thou hast loved me.* That's the second part of glory ; The same love God bears to the Saints, as to his beloved Son, as hearty and as high a love, as intense, and eternal for extension also, as full expressions of love go forth from God to the Saints, as to the Son ; yea, more in the Letter is said of them, though it be the same love in Spirit with the Son also. How do the Prophets powre forth all the tender heartedness, and truest love of God on the Saints saying, besides many other woing words, that he their Maker, is their Husband, and they his *Hephzibah* Isa. 54. 5. and *Beulah* : that there land shall be married also to him ; 45. *that is, that he will manifest himself in their flesh, (that's their land) and make it one with himself, then love them as his Son : as a Bridegroom rejoiceth over the Bride, so shall thy God rejoyce over thee, yea, joy over thee with singing too, as another Prophet addes, resting in his love.* Why ? Because the Lord thy God is in the midst of thee, Zeph. 3. God in our flesh : This again is a third story of that glory 17. the Saints are taken up with the Son, not onely perfect union with the Father, and fulness of love, but living for ever also with the Son in God ; for that's the meaning of that Verse 24. *Father, I will that they also whom thou hast given me, may be with me where I am ; in the same mansion, in the same place ; that is, (as I said) in the fulness of the Godhead ; in all the fulness of God, that they may behold this, he sayes, That this may be manifest to them, and the world also ; for the Saints sit with the Son already in hea-*

Revel.
13.6,7.

venly places, yes, are with him at the right hand of God, and therefore are said to dwell in Heaven; whom therefore the Dragon doth blaspheme, even God and his Tabernacle, and them that dwell in Heaven; that is, the Saints who are the Tabernacle of God, in whom God dwells; and so they blaspheme God in them, calling them for this blasphemers. But let us hear what the Apostles of Christ can say for this. Paul prays for the Ephesians, *That they may comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth all knowledge, that they may be filled with all the fulness of God, Ephes. 3. 18, 19.* Here's a great word and wonderful Glory; a Mystery that hath all dimensions in it; such a height, that no carnal man can reach unto; a depth that none can dive into; a length that none can compass the end thereof; and such a breadth, that none can comprehend with all their vast understandings; yet he prays, that they with all Saints of the lowest size, the least capacity may comprehend and know the love of Christ that passeth all knowledge; that is, the love of God in Christ, (as the Geneva notes well) that we may be filled with all the fulness of God; that is, that all the fulness of the Godhead, may be manifest to them and others also. That he prays for, For they were already filled with all the fulness of God. Again, the Apostle is plainer in his proof, Col. 2. 2, 9, 10, where he speaking of the mystery of God, and of the Father, and of Christ, so we read, but falsely as in other places of this nature; as if there were first God, the divine Nature, then the Father, then Christ; whereas 'tis in Greek, The mystery of that God and Father, there's the first, and then of Christ, as also 1 Thes. 3. 11. Now God himself, and the Father; 'tis, now that God himself and Father, or as the Geneva reads in both places, the mystery of God even the Father, that's the first part of the mystery; then the mystery of Christ is the second, what's that? *In him dwells all the fulness of the Godhead bodily. And ye are complete in him; complete, 'tis in the Greek, ye are filled; with*

Col. 2. 9,
10.

with what? with all fulness of the Godhead, as we showed before, *Ephes. 3.* For as it pleased the Father that all fulness should dwell in the Son, so it is his pleasure the same fulness and measure should dwell in the Saints; though the Son hath in all things the preeminence in manifestation, yet the fulness of the Godhead shall be also manifested in the Saints; which is my second to prove, That the fulness of the Godhead shall be also manifest in the flesh of the Saints, as in the Son. This, *John*, as he did in his Gospel, so in his Epistles makes plain to me at least. *Beloved, now are we the sons of God, but it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is:* When he shall appear, that is, in us, when that glory shall be revealed in us: Then we shall be like him, that is, appear with him in glory, in the same glory of the Son, we shall be like him: For we shall see him as he is; the Saints under the Gospel saw Christ in Spirit, and the glory of God shining forth in his face, yet only in a glass darkly; but after the apostacy, no man at all could see the least glimpse of that glory, or look into the Book, *The Mystery of Christ*, or look thereon, but after the apostacy; and falling away being full, the day of Christ follows immediately, and then we shall see him as he is; how is that? we shall see him in God, even the Father, *John 14.* and in us also, and our selves in him, and with him living in God, as I said, The Saints shall be seen in the Son: this is called by *Paul*, *The manifestation of the sons of God:* the glorious liberty of the sons of God; *For if the Son (that is in us) make us free, we shall be free indeed, John 8. 36.* Therefore, as the first falling away, and apostacy of Churches, was in doctrine, not in worship; so the first doctrine which was darkened with the smoke of the bottomless pit, with the spirit of Antichrist, it was the Son: The Son was darkened, and so the Father also; for he that denieth the Son, the same hath not the Father. Now here's the first deceit of Antichrist in denying the Father and the Son, *1 John 2. 22.* No Protestant or Papist denies this, say they:

But Antichrist is a liar; though in a form of words father, and son is confessed; yet in truth, in power, and spirit, they deny both. They deny the Father in the Son, and deny the Son in the Saints; denying God in Christ, and the Father all in all in his flesh: For God, even the Father, the everlasting Father, was born and brought forth in that flesh; God in flesh lived with men, and in flesh God gave his life for men, purchasing the Church with his own blood; 'twas God rose, and God ascended in flesh; yea, the Son was nothing, but as he was in God; the Son could do nothing of himself, but the Father in him did all the works; and as God was in Christ, and God all in all in his flesh, so Christ in us all in all in our flesh; Christ the man-child is brought forth in us, liveth in our flesh, suffers in us, and shall rise in us, and we shall ascend also with him; for as the two witnesses (those few Saints who yet are a full witness for Christ, and against Antichrist) were killed in the City where our Lord was crucified, *Revel. 11.8.* That's spiritually in the Mystery, being crucified with Christ in their flesh; so those Saints are said to rise, *Verse 11.* and to ascend, *Verse 12.*

Secondly, Antichrist denies Christ to be come in flesh, *1 John 4. 3.* Not to come in flesh of the Virgin made of a woman; this all eärnal Christians confess in their Creed: But Antichrist denies Christ to be come in our flesh, and our flesh to be anointed of God, and with God; for that's Christ the anointed of God; God manifest in flesh: Now God was ever manifest in the flesh of the Saints, though they knew it not before; and the flesh of the Saints is the anointed of God, anointed with all the fulness of God; for so it follows. *1 John 2. 20.* *Ye have an unction from the holy One, whereby ye know all things;* that is, as he that is born of God sinneth not at all, because the seed remaineth in him, there is a principle, the Son, the Word, the immortal Seed is in them: so he that is born of God, in whom God is brought forth, knoweth all things; because there is a power in him, God in his flesh teaching him all things, that's the unction. Therefore *1 John 2. 27.* the anointing abiding

Isai. 9. 6.

Matth.

1. 23.

Acts 20.

28.

1 John

3. 16.

Psalm 68.

1. 17. 18.

John 14.

10. 20.

1 John

4. 4.

abiding in the Saints; teacheth them all things, and they need not that any man teach them, &c. that is, while they abide in the anointing, and attend on God in them; and hearken to the Father as the Son did; *As I hear*; I John 5. judge, and I speak to the world the things I have heard of him: 30. I can do nothing of myself, but as my Father hath taught me; John 8. I speak these things. 28. Thus the Son had no Tutor or Teacher, but the Father, God in his flesh; if the Saints saw this fulness in themselves, the fulness of God anointing their flesh, this would free them from that bondage to Men, Means, and Ministers. This is *Babylons* destruction; first by mutual divisions; *Isaiah 10. 26.* as the Churches divided: secondly, by the manifestation of the anointing, the discovery of Christ in the midst of the Church; *God in their flesh*: In that day (the day of Christ) his burden shall be taken from of thy shoulder, and the yoke from of thy neck, and the yoke shall be destroyed, because of the anointing; *Isaiah 10. 27.* This is the glorious liberty of the sons of God, the manifestation of the sons of God, which we hope for, God to be manifest in our flesh; then Christ comes in flesh: and thus, if the Son shall make ye free, ye shall be free indeed; but ye are of God, little children (the least Saint is of God, as the Son is of the Father) and ye have overcome them; that is, (the wisest and most powerful Impostors of Antichrist) for greater is he in you, then he that is in the world; that is, Christ in you. God in your flesh; who is greater then all; whose very foolishness and weakness is wiser and stronger, then all the strength and wisdom of men, and whose wisdom and strength shall be manifest also in the most foolish and feeblest Saints. This John in the Revelation more clearly yet reveals; for as he saw the Son in the midst of the Saints, Christ in the midst of the Church; so he shows that all the power of the Son, the glory and honor of the Son, shall be manifested in the Saints. Not to speak of the old Prophets, who are abundant in holding forth this glory; *The sons of Isai. 60.* them that afflicted thee, shall come bowing upon thee; and all they that despised thee, shall bow themselves down at the soles of

of thy feet, and call thee the City of the Lord; that is, the Saint in whom Gaddwells: And therefore, as at the name of Jesus every knee shall bow; that is, to God in him, for that is his name; so saith God, to me shall every knee bow, to me in the Saints; and therefore, Revel. 3. 9. The Lord God saith, I will make them of the Synagogues of Satan, that say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and know that I have loved them; that is, as the world shall know that the Father loves the Saints as the Son, Job. 17. 23. So the apostatized Churches; that is, the Synagogues of Satan; for Peter himself was called so, when he favored the flesh, the things of man, more than of God: So the Jews; that is, legal Church members, who have belied themselves into a liberty they have not, boasting because of their fleshly forms, and fellowships, that they are above other Saints; these false Churches shall come down and worship at the feet of scattered Saints, who are gathered up into Christ, and with Christ into God; they shall worship not them, but God in them, and confess that God is in them of a truth. The Spirit's power, and honor, and glory, as I said, shall be manifested in the Saints.

Mich. 7.
16, 17.
Zach. 8.
23.

First, His power, Revel. 2. 26, 27. He that overcometh, to him will I give power over the nations, and he shall rule them with a rod of iron; and as the vessels of a Potter shall they be broken in pieces, even as I have received of my Father. See here the power of the Son, manifested in the Saints; for so the second Psalm speaks of the Son, The Kings of the earth, and the rulers stand up against the Lord, and against his Christ; who is Christ the anointed of God? But the Saints with the Son, Verse 3. Who would think that poor Saints should have such power, yea, such honor have all the Saints, as to binde Kings in chains, and Nobles with links of iron; and so execute the judgements written of the Son, Psal. 149. 3, 9. Who beleeves that all the blood shed, and slaughters this day in the world; the dashings of Kings and Kingdoms one against another, is done by the Saints, though they stir not, but

but are quiet in the land; yet the Lord goes forth of them,
working all, and walking all by them, by the weakest Saints.
*Thou worm Jacob, thou shalt thresh mountains; and beat the
hills to chaff: that is, as another Prophet phraseth it, O Jacob,*
that is, the weakest Saints; for *Israel* is the name of power;
but *Jacob* thou art my burden-ax and weapons of war. With
thee will I destroy Nations; and dash Kingdoms in pieces
like a Potters vessel: This the Saints have done, and do still,
God an them doing all in all: Though this be not yet mani-
fest in them, nor to the world, yet it shall be, saith the Scrip-
ture, The Saints shall have the same power manifest in
them as in the Son.

Secondly, The honor also of the Son shall be manifest in the Saints; *He that overcomes, shall sit with me in my throne; as I have overcome, and am set down with my Father in his throne.* Revel. 3. 21. What's the throne of Christ, but the honor given him of God; to reign and to judge also? The Saints shall have both, not only a rod or scepter of Iron to tread Nations, but a scepter of Gold, of Righteousness to rule Nations; and that Nation which will not serve thee, shall perish, and be utterly wasted: Who will not serve God in the Saints? But then again, The Saints shall judge also with Christ (not by approbation only, as Gentlemen who sit on the bench with the Judge) but the Saints as the Son shall sit in the same judicial throne: The Saints shall judge the world; yea, Angels; not only the world, common Churches, with all their worship, but the Angels of Churches also: the Saints shall judge; as Christ judged none more hardly than the Priests, and Elders of the people.

Thirdly, His plan encompasses all things, and I Rev. 21.
will deliver thee, mine elect shall be my Son. Here is the glory of
the Son; that he is appointed heir of all things, **Heb. 1.**
This glory is given to the Father also, though the Saints
know not, no more than a crowned GEM in the cradle
know his position. He is the mystery of Christ, and of

2007

2.2

Igi.41.

14, 15.

Jer. 31.

20, 21.

Ifai. 60.

12.

1 Cor.

2.3

Rev. 21.

2.

1 John 5. 5. a believing Christian also : *who is he that overcometh the world? but he that believeth that Jesus is the Son of God.* believeth in that sense I said before.

'Tis strange, that the Saints who dare not judge any man, yet are said to judge all things, and to be judged of no man; that they who hurt no man, should be said to destroy all men; that those who have nothing, should be said to be heirs of all, and inherit all things; how could this be? but that the Son is in them, God in their flesh; and so he is their God, and they are not onely his sons, but his Son. This seems to be a truth in it self, though not manifest to them till they overcome.

This overcoming is seven times repeated, *Revel. 2. and 3. and once more here, Revel. 31. 7.* There's a mystery in that also, in this overcoming, what is it, and what is the thing to be overcome? In a word; 'tis the number and name of the Beast, that the Saints must get victory of, *Revel. 17. 2.* But what's the Beast, his name, and number? 'tis the number of a man, that's more mysterious yet: But sure 'tis cleer, That every man is brutish in his knowledge; and though vain man would be wise, yet man is born but a wilde Askes colt; yea, *Man in honour understands not, but is like a beast that perisheth:* So that man is the Beast, who counts himself wise, or to have the knowledge of a man; which the wisest man, even *Agur* the Prophet would not own, when he was to speak of *Itbiel*, and *Ucal*; that is) of Christ, and God in Christ; for *Itbiel* is the same with *Immanuel*, God with us; and *Ucal* is a name, signifying power; as Christ is the wisdom of God, and power of God: So then, when man sees onely of the humanity in himself, the wisdom of man or power of man, and sees not God all in all, and the Godhead in him; This is the Beast, this the number of his name, the number of a man; when we shall overcome this, this manhood, this self, and submit to the Godhead in us; when we shall see God onely manifest in our flesh, and the flesh nothing, profiting nothing, having

Revel.
13 18.

Psal. 49.
20.

Prov. 30.
2, 3.

no power, nor wisdom; when thus we deny our selves, follow me, saith Christ; follow him who is our forerunner, and gone before into the holiest, into the fulness of the Godhead with him; then we are said to overcome and inherit all things. God is our God, and we are his Son, then this shall be manifest; for *Revel. 22. 3.* we shall see his face, and his name shall be in our foreheads, as the Fathers name with Christ, *Rev. 14. 1.* so the name of Christ a's. shall be read in our foreheads. Men shall see the Saints as the Son, This is his new name, which he will write on us; and we shall be called by another name, by a new name, which the mouth of the Lord shall name. Mens mouthes have still formed new names on the Saints, as from the beginning so of late: In Queen *Maries* dayes, the Saints suff' red as Protestants; in Queen *Elizabeths* as Professors; in King *James's* as Puritans; in King *Charls's* as Separatists; in our days as Sectaries, Heretikes, and Blasphemers: But the Lord God will give us a new name shortly himself, when ye shall leave your name as a curse to my chosen; for this Lord God shall slay thee, and call his servants by another name, *Isaiah 65. 15.*

Revel. 3.

12.

Revel.

22. 4.

Isa 62. 2.

Isai 65.

15.

So far concerning the proof of those Truths; so far as I conceive them to be. Now I shall come to the Arguments, which are three; the first from the Old Testament, the second from the New, the third from both:

The first Argument is from *Isaiah 61.* thus,

Those who are the anointed of God with Christ, to preach the Gospel to the world, whom the world shall own as the onely Ministers of God, and honor as the Son, they have all the fulness of the Godhead as the Son: But the Saints are the anointed of God with Christ, to preach the Gospel to the world, and the world shall own them as the onely Ministers of God, and honor them as the Son.

Therefore the Saints have all the fulness of the Godhead with the Son.

There are four parts in the Argument to prove in this Chapter.

First, The Saints are the anointed of God with Christ, that's plain, *Isaiah 61. 1, 3.* The same spirit or oil powred forth on the Son, is powred forth on the Saints, and that in the same fulness:

For secondly, They are anointed with him to preach the Gospel to the world; the Spirit was on him, that he might preach to the world, and they shall preach to the world also; for they shall build the old wastes, and shall raise up the former desolations, they shall repair the waste cities, the desolations of many generations, *Verse 4.* What workings hath war made, not onely in the visible world, but the invisible? in the inward man are more wastes; and for many generations, men have been desolated of that glory once given them. Now to repair all things in the world visible and invisible; to build up the ruines made, not by Rome, but even by the most reformed Churches; to raise up a new building, a city for God to dwell in, this is the work of the Son onely, yet the Saints shall do it also; but I beleieve the world shall be a little more wasted first.

Thirdly, The world shall then own the Saints as the onely Ministers of God. *Verse 6.* Ye shall be called the Priests of the Lord, and men shall call you the Ministers of our God.

Fourthly, All that see them shall acknowledge, that they are the seed which the Lord hath blessed. *Verse 8.* Now the blessed Seed is Christ, *Gal. 3. 16.* He speaketh not of Seeds, as of many, but of One, the Seed, which is Christ; All the Saints being many, (in fl. sh.) make up but one Christ (in Spirit); yea, God even the Father that eternal Spirit, shall be manifest in their fl. sh., as in his: That not onely themselves shall see it; but all men shall say, that they are the seed which the Lord hath blessed.

This full Discourse, and first Argument of Mr. Henry

in the flesh, and that any man should approve, but prove it; not to justify himself, but to be judged of all. He will not maintain any thing in the Disputes prelot, being content to suffer in silence, and so still in his own abhorrency, while others walk in their honor, and applause, which he doth not envy them; for they have their reward, and he his wages. That all men speak evil of him; yet could he, with a few words wipe of all his personal wrongs; but then he should be sprinkle others with some spots, and stains, which he is loth to do. Let the true God who judgeth righteously, cleer up all mens fallhoods (and truth also) in his due time.

This is all he hath now to say, That as he first professed, he knew nothing, nor maintained any thing as Dogmatical, but onely delivering his minde, drawn out to speak, because he should not be silent; so he confessed himself not yet carried out of the way of further enquiry, and seeking the Truth, that God should teach him, and not men; wishing all the Saints were in that way, to cease from man, whose breath is in his nostrile; for wherein is he to be accounted of? especially now, when the number of the Beast may be read (in mens foreheads) to be the number of a man: And the Lord alone to be exalted in that day.

Isai. 2.

21, 22.

Reve. 13.

18.

Well, when *wise men erre, and the Princes of Zoon are become fools*, that is, the chief leaders in (spiritual) Egypt are causing to erre, and wander; there is a way, a high-way, that wayfaring men, though fools, shall not erre therein. If any man would be wise still, he dares not call him a fool; nor as for him who hath found himself a fool already, and sees himself be-wildernessed as a wayfaring man, seeing no way of man on earth, nor beaten path to lead him, let him look upward and within at once, and a high-way, the way is found, Christ in us, God in our flesh: Waite here a while for that Spirit and Power from on high to appear in us, walking in the Spirit of holiness,

Isai. 29.

2, 13, 14.

Isai. 33, 2.

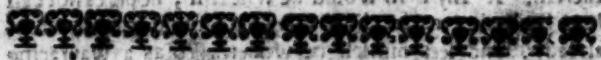
love and peace, and at last, yea, within a little, we shall be led forth out of this confusion, and *Babylon*, wherein we yet are not clearly knowing, *Trunk our Error, Day our Nigh*; *but in the Evening there shall be Light*.

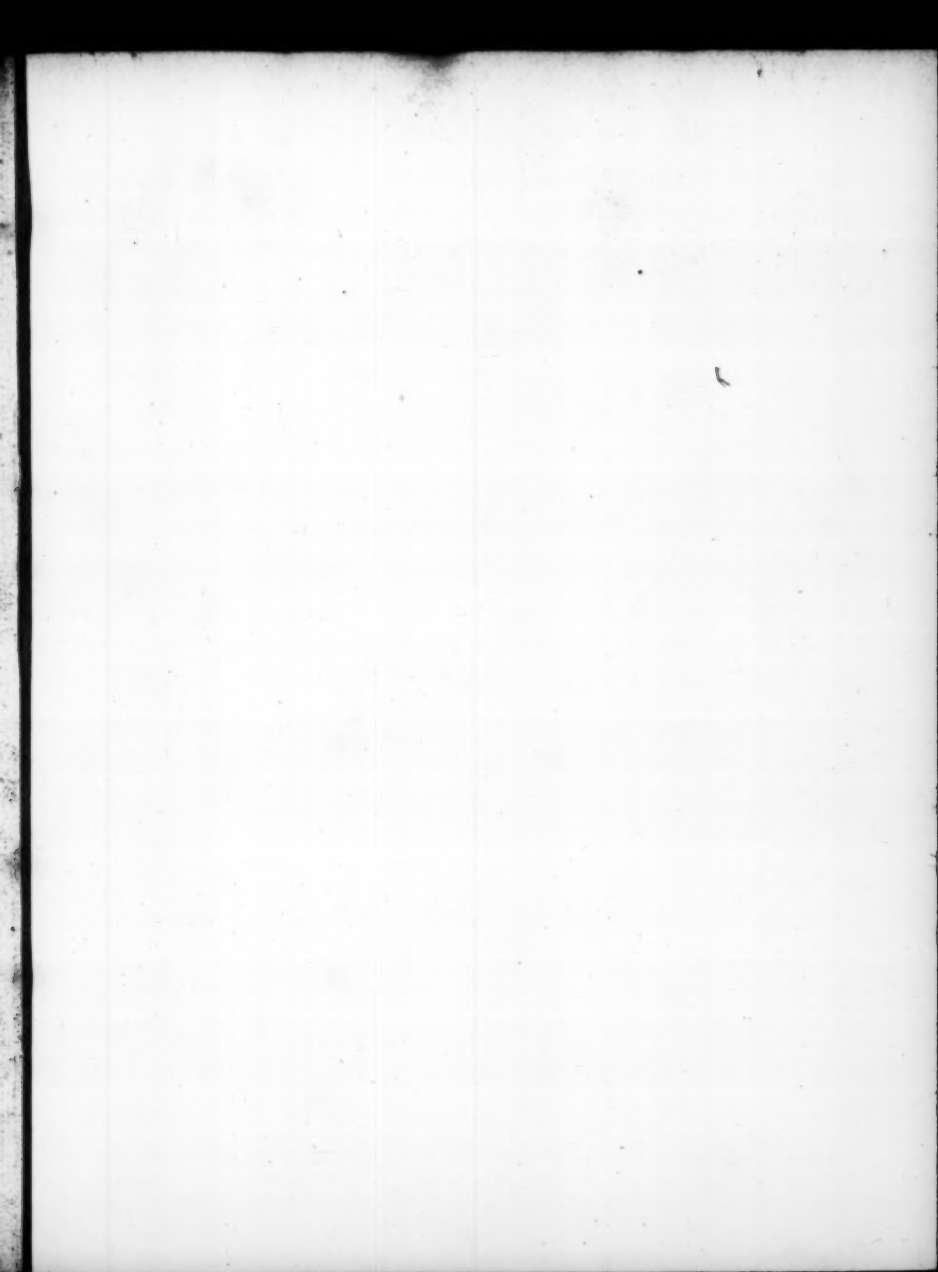
Cant. i. 7.

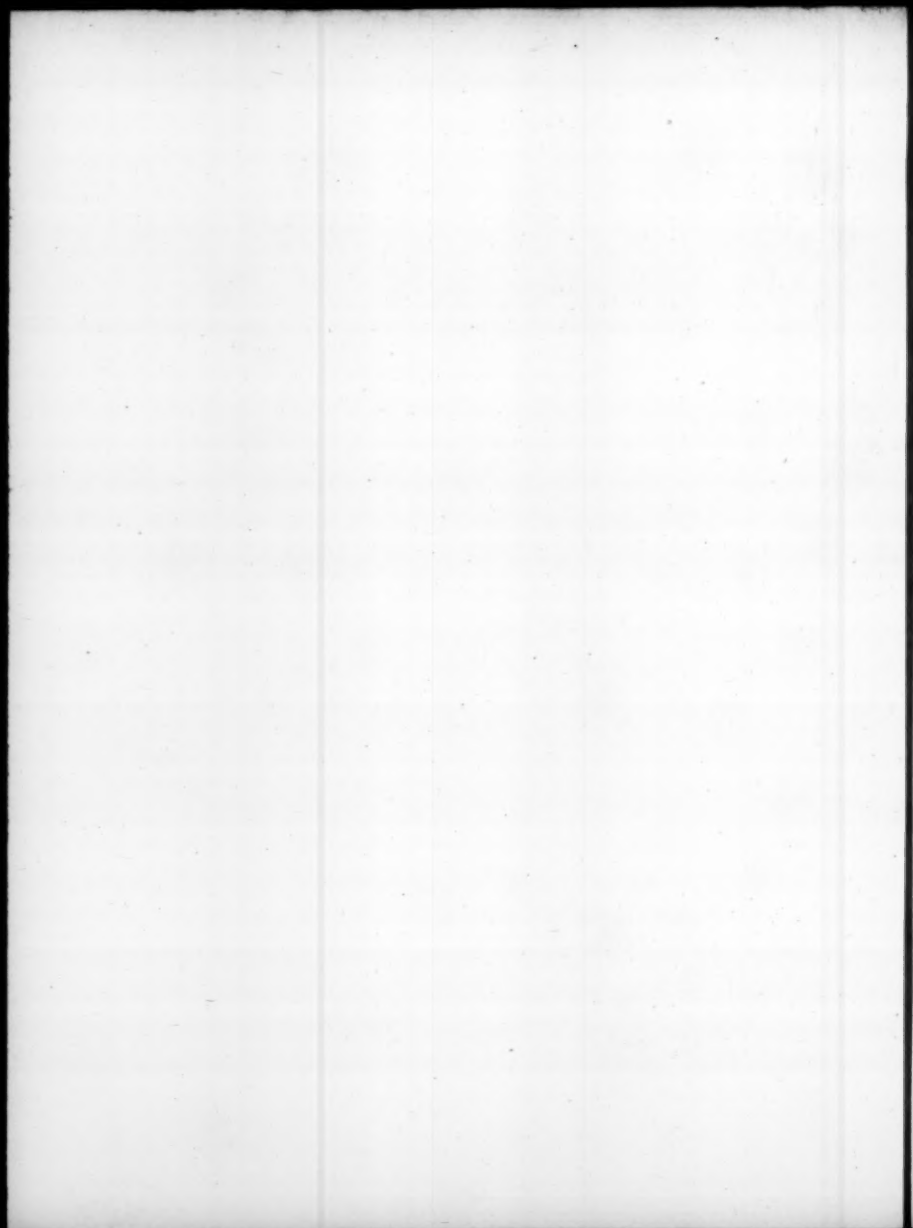
Tell me (O thou whom my soul loveth) where thou feedest, where thou makest to rest at noon.



FINIS.







2